

The American Friend

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Into Stormy Waters

AN ancient prophet—it was, in fact, Ezekiel—diagnosing the expanding civilization of his time, with its perils and possible disasters, said: “Thy rowers have brought thee into great waters.” It is no longer an ancient situation in a seldom read book. It is a vivid picture of our times, ourselves, our people, our country, our world, our civilization, carried out of safe harbors into great and stormy waters. It is a time that calls loudly for good pilots.

But whatever happens in the immense task of steering the ship in these great waters, the course of the American Friends Service Committee is clearly marked out. As in the past, so now and in the future, it must go on helping to share and to bear the burden of the world’s suffering. We may take it as settled that a stable world order cannot be built by a Dumbarton Oaks plan or any plan of human ingenuity in countries where men, women, and children are starving. We must repair houses, reclothe bodies, rebuild lives, mend hearts, and perform the fundamental business of saving the generation that is essential for the world order of our hopes before the ship can be in safe waters again. To that task, under God, we are dedicated.

RUFUS M. JONES.

Foreword to 1944 Annual Report.

The Five Years Meeting Sessions—October 17-23

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For August 19—Jacob Realizes the Presence of God

(Genesis 28:10-23)

FACING GOD ALONE

As we proceed with these lessons from the book of Genesis, it is well to keep in mind the broad sweep of time we are covering. The unfolding drama of the history of the Hebrew people starts with the first patriarch Abraham and continues to lift up the "peaks" in this illustrative range of mountains. As we define sainthood today, very few of the characters would qualify but in some particular they stand head and shoulders above their contemporaries and make a very definite contribution to the development of the race.

The stories are not told in order to point out the failures of the heroes so much as to show the incompleteness of their work by itself and that without us the promises embraced by them could never be realized.

Jacob, the younger of the twin boys born to Isaac and Rebekah, takes the center of the stage in our lesson today. The lesson deals in particular with Jacob's dream. To understand the dream it may be profitable to take a look at Jacob's life up to this point. Esau, the older of the twins, seemed to have been covered with hair from the time of his birth and became a favorite of his father and rightful heir to his father's estate. Jacob found favor with his mother. Esau was a hunter and self-reliant, while Jacob lived a sheltered life under his mother's indulgent care.

One day Jacob found his brother famishing and made a sharp bargain by buying Esau's birthright for a mess of pottage. Then one day with his mother's assistance, he deceived his father and received Isaac's blessing. The resistance of Esau to these acts made it necessary for Jacob to leave the sheltered life and flee to his mother's people in her old home in Haran.

It must have been on the very first night while all alone, with a stone for a pillow, that Jacob had his memorable dream when angels were seen ascending and descending a ladder which reached into the heavens.

The setting was perfect for a great experience in young Jacob's life. Remorse must have cut away his pride in his clever dealings with his brother. While he had bought the inheritance, he could not take it with him. There must

have been little consolation in the fact that he had his father's blessing when he was forced to leave his mother's coddling and care.

For the first time he was alone in a strange world—with no one to care. What so often seems a misfortune in our lives turns out to be a great advantage. It is quite probable that Rebekah had done most of Jacob's thinking for him up to this point. Now he is on his own and must think and act for himself. No doubt Jacob had basked in the light of his parent's religion, but on this night he faces God alone and for the first time realizes that if the promise to his father and his grandfather is to be realized, he must take his place in that succession.

To have a vision of usefulness and to commit one's self to its fulfillment is the first step on the ladder of successful living.

Questions:

What are the evils of partiality in the home?

What does the Scripture mean which says: "Jacob have I loved but Esau have I hated."?

Does God speak through dreams today?—P.M.T.

For August 26—Jacob Adjusts Personal Relationships

(Genesis 33:1-11, 17-20)

JACOB FINDS THE SOURCE OF STRENGTH

Jacob pursued his journey northward and joined himself to Laban, his mother's brother. He worked for Laban twenty years, acquiring two wives, Leah and Rachel, and herds of cattle and sheep.

The relationship between Jacob and Laban became so strained that Jacob took his two wives and possessions and left. Laban followed and overtook them at Mizpah where a covenant was entered into.

Jacob continued his journey to the south. One day he received word that his brother Esau, whom he had so grievously wronged, was coming to meet him with four hundred men. Jacob naturally thought that Esau's only purpose in bringing such a company was to avenge the wrong committed twenty years before. When they came to the brook Jabok, Jacob sent his herds over first, then Leah and her children, then Rachel, his favorite wife, with her son

Joseph. All of this was done to appease his brother Esau. It is not difficult to discover whom Jacob loved most, for he tarried behind and did not go over until the next day. No doubt Jacob thought he was very clever in dealing with his adversary but he forgot there were other forces with which he had to reckon. Stripped of all his possessions and as empty handed as the night twenty years before when he saw his vision at Bethel, Jacob stood before God and had to give an account of his stewardship. All night long Jacob struggled against his better self, resisting God's will which was pressing him into that noble succession of God-fearing men.

JACOB BECOMES ISRAEL

It has been said that the difference between a quack and a real physician is that the quack deals only with the symptoms while the real doctor gets at the cause. We are tempted in the case of Jacob to point to greed, trickery, and cowardice as his great weaknesses, forgetting that these were but symptoms of a much deeper malady. Jacob's sins had made it necessary for him to flee from those whom he had wronged but the consequences of his sins did not correct his nature. Suffering may drive the patient to a physician but the suffering never cures the disease. This truth needs to be kept in mind when we deal with our social problems. The sufferings caused by World War Number II are no guarantee against World War III, any more than the sufferings of the first war were a deterrent in entering the second.

After all, wars are symptoms of a malignant growth in the nature of our social order. To be sure, we should do everything to prevent warfare, but our major efforts should be directed to the causes.

When Jacob got right with God, he was no longer afraid to meet his brother. He was ready to accept the consequences of his own mistakes, which is a very important factor in any reconciliation.

We may eventually learn that the seed of war is found in maladjusted and frustrated personalities. James said, "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? . . .

There is a grave danger that in our zeal to cure the many social ills, we discredit the need for a fundamental change in the human heart.

Questions:

What is meant by the angel wrestling with Jacob?

Is appeasement a good method to use for settling disputes?

What part does fear play in creating conflict?—P.M.T.

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Emergency in the Pastoral Ministry

THE ministry of speaking can never be a secondary function in the Christian church. To say that it is unimportant is to imply that language lacks importance. Language is used to convey secular ideas; it must be employed fully in extending the Christian way of life and thought. There is a gospel to be proclaimed.

Far from saying that we must take the exact words and phrases of past days and repeat them, parrot-like, to our day, Quakers have insisted that this gospel of redeeming love must be reborn, again and again, out of fresh experiences of the indwelling Christ. If so, old phrases may disappear, but old truths will remain because, being truths, they are imperishable.

THE CULTIVATION OF MINISTRY

Of course, ministry is not primarily an affair of words, but of life. It takes rise from an inner experience of God which becomes an imperative—"Woe is me if I preach (and live) not the gospel." Life, both secular and religious, simply is not created without words in voice and in print. We must awaken to that fact, shake off our timidity or false modesty and let our voices be heard, in the name of the Lord. He is working and we must worship, live, and then speak his message.

This ministry of speaking has taken varied forms among Friends. In some Meetings it rests upon the entire membership in so far as the members will respond. Generally there are but a few who respond and they tend to become "the speaking Friends." There are Meetings, however, which develop a rather general ministry of speaking.

In other situations, Meetings have developed in which ministers are called to full time service as pastors. Instead of attending to hear two or three "speaking Friends," in some Meetings, people attend to hear only one—the chosen minister. The essential attitudes of members may not always be greatly different in the two types of Meetings. But in between the pastoral Meeting and the Meeting on the basis of silence there are many intermediary types. Some Meetings have developed a "secretarial system" of their own, with varying measures of responsibility by the employed minister.

The great majority of Meetings in the Five Years Meeting are pastoral. So far as the rural West is concerned, there is evidence that if this system had not been adopted there would be very few Friends Meetings in mid-west rural America today. From these Meetings have come an important percentage of leadership for the Society of Friends in America, from coast to coast. No amount of theorizing about the rightful practice of Quaker Meetings can dispel that fact.

It is an over-simplification for any type of Meeting to bless itself as the one and only genuine form of Quaker life and expression. If our history of the past century had included either type exclusively, we should have been much the poorer in America.

PROBLEM AND OPPORTUNITY

The problem of ministry in pastoral Meetings has been accentuated recently with the coming of the war. The shortage of ministers in all denominations is reflected among Friends. Young Friends who would normally look toward pastoral or secretarial service are drawn into other avenues of work. Secretaries and superintendents of some of our Yearly Meetings are perplexed for an answer.

Some denominations which are more dependent upon an officiating type of ministry than are Friends, are asking their "laymen" to prepare for such service during the emergency. This should be even less difficult for Friends whose pastoral Meetings have generally kept a large measure of spiritual democracy in them. Even so, it is not an easy answer. Members who can and will respond are indeed rendering an important service. If our Meetings cannot find ministers, can they rally their members into a program of greater responsibility?

Another answer, for some Meetings, might be the revival of the "circuit." It is not a Quaker word but in our own way we have practised it. Perhaps some Meetings, now provided with leadership, should offer to share in a spirit of fair play, with a neighbor Meeting. Some pastors report that they could care for more than one Meeting, if necessary. This would also require additional responsibility by all members. May we not turn what would otherwise be a loss, into some measure of gain?

Now is also the time for Meetings to evaluate their responsibility for their ministers. The shortage of pastors is by no means entirely due to war conditions. Some of our Meetings have not supported their pastors with the dignity of an adequate salary, in keeping with the financial ability of the members. In turn, some pastors may not have seen the demands of a present-day ministry. They may not always have been willing to "keep up" with the thinking of their communities and the surging issues of their world.

All of this means a rethinking and a courageous determination by Meetings and ministers to accept the serious responsibility which the Kingdom of God requires. It is always sad to see a Meeting trifle with its ministry. It is, perhaps, sadder still to see a young minister, in this demanding age, settle into a self-sufficiency with a few short-cut courses on how to preach. It must be said at the same time, that "Oxford or Cambridge" as George Fox said, are not of themselves sufficient preparation for the ministry.

A CALL FOR THE PROPHET!

What a day in which to live and speak! An Isaiah or a Jeremiah would kindle to this age. How tragic when Meetings and ministers do not see its opportunities. There is a stir among us. Our pastors have shown concern to find through common group study and conferences the way to a more effective and Friendly ministry. All of us need it. Plans are under way for us to get together as ministers, helping one another to find the answer to the very significant opportunities that present themselves for the Christian gospel, as interpreted by Friends. We believe pastors will welcome this.

Let us do three things, while this emergency is on. First of all, let us see whether our Meetings can help one another in a shared responsibility. Second, let us recognize that we got into this predicament partly because we have been inattentive to producing a high level for Friendly ministry. Third, let us now seek the long range answer as well as the immediate one.

No group among Friends is more sincere, conscientious and resourceful than our pastors. They want help, spiritual, intellectual and financial. They merit all three. They stand before us with no need of apology for the mission they have accepted. We must rise to help them.

Among Our Concerns

THE Dean of Canterbury recently called on Marshall Stalin in Moscow. According to news reports, the Dean remarked that the people of England were friendly, not only toward the workers, but toward the intelligentsia and technicians of Russia as well. Pleased with this, Stalin answered, "Technicians are realistic." This may not represent the limit of Stalin's insight, but it apparently is his emphasis. It is a too common assumption. Of course, technicians are realistic, but *as technicians*. The prophets of real insight are realistic also in their

field *as prophetic seers*. The technicians have had the field well nigh to themselves. They have had little use for the prophets—the "dreamers." But the technicians cannot repair a century whose foundations they never discerned, after their ignorance and machines have wrecked it. Nor is the prophet, by himself, adequate. He needs the skill and the sense of immediacy which the technician offers. We are using the technician almost to our destruction. The world faces ruin under his gadgets. Even the *social* technician is not enough if he has no prophetic insight, no love for men that draws his mind toward the roots of our troubles. It is time to call in the men of moral insight also who study life to its foundations and are ready to build from its depths. Our future rests not with one group, but with all of them, democratically functioning, to produce good men and a good world. That is realism.

* * * * *

In this issue of THE AMERICAN FRIEND, Dr. Robert M. Hutchins discusses the "New Realism." His message approaches the dimensions of a moral manifesto, as it speaks to certain of our current problems. He casts a plumbline across some phases of our life and shows us "wanting." This moral measurement of our times is the function of the prophet-statesman. Dr. Hutchins lifts before us the deeper realism without which any superstructure of society must perish.

* * * * *

The growth of the American Friends Service Committee to its present significance in the world is nothing less than phenomenal, when one considers the relatively small body of Quakers which gave it life. The expanse and variety of its work has become so great that relatively few Friends know the complete story. It has grown much beyond the financial support of Friends, whose giving now represents a minor fraction of funds received and spent. Three million dollars as an annual expenditure is not great, as large modern institutions measure their business. But the motives underlying, and the policies that characterize the Service Committee, make this attraction of support quite significant. It represents in part, the growing sense among Americans that a new way and a new spirit must come into the affairs of men. There has just now come to our hand the printed report of Service Committee activities for 1944. Brief though the story is, there are many Friends who will want to order and review it. The foreword to that report, by Rufus M. Jones, appears on the cover page of this issue of THE AMERICAN FRIEND.

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People are starving. Grain from the United States is essential in any food program. A liquor "holiday" is on in which grain is being consumed in abundance by distilleries. America must drink herself into indecency while Europe starves. Compared with our modern distillers, the fiddling Nero was a piker. Adding insult to injury, some of the product is called "Quaker Whiskey."—E. T. E.

The New Realism

Convocation Address — June 15, 1945

By Robert M. Hutchins

THE most distressing aspect of the world into which you are going is its indifference to the basic issues, which now, as always, are moral issues. The discussion of the questions on which our fate turns is not even conducted in moral language. The word security, which is the great word today, has no moral significance; for the worst men can, and usually do, want it. The words peace, justice, co-operation, community, and charity have fallen out of our vocabulary. They are, in fact, regarded as signs of weakness and as showing that the one who uses them is guilty of the capital crime of modern times, lack of realism.

The rise of the new realism was bound to produce confusion in America; for the new realism is nothing but the old *Realpolitik*. It represents the conquest of the United States by Hitler. It suggests that the one powerful nation in the world which claimed to hate Machiavellianism, and repudiated the doctrine that military superiority implies moral superiority must now embrace these theories or be accused of being "soft." A nation which fought two wars to end war must now, in the hour of victory, plan to have the greatest navy in the world; it must have perpetual conscription; and it must get all the island bases it can lay its hands on. A nation which has pretended to the name of Christian must now abandon the attempt to deserve it.

I.

This moral confusion is matched by intellectual disintegration. We seem not to see or not to care about the stupidity of following contradictory policies and taking contradictory attitudes. Intellectual integrity is coming to be regarded a sign of softness, too. So we call Japanese soldiers fanatics when they die rather than surrender, whereas American soldiers who do the same thing are heroes. We prove that all Germans are murderers and all Japanese apes, and at the same time insist that we are going to have one world in which all men are brothers. We say we are going to re-educate the Germans, and adopt a policy of non-fraternization. We hate slavery and propose forced labor. We want Europe rebuilt, but will have no heavy industry in Germany. We want order in Europe, but not if we have to sacrifice to prevent starvation. We are against dictatorship, but the dictatorship of the proletariat is an exception. And the new day dawns by the light of the burning homes of Tokyo and Yokohama.

The new realism is so unrealistic that it blinds us to our own interests. We are like those rugged realistic advocates of the high protective tariff who propose to export vast quantities of goods without admitting any imports to pay for them. To state the thing in its lowest terms, in terms of money and power, which the new realists claim are the only terms there are, our political and economic interests require a prosperous Germany and Japan. Our interests may, in the light of current readjustments of power in Europe and Asia, require a strong Germany and Japan. But we cannot trade with those who have nothing to exchange. And we cannot be sure that our present allies will always be our friends and that we shall not sometime need the help of our present enemies. Mr. Churchill must have regretted in a very short time the unwise words he uttered about Russia five years ago. He said: "Everyone can see how Communism rots the soul

of a nation, how it makes it abject and hungry in peace, and proves it base, abominable in war."

II.

The conquest of the United States by Hitler is revealed by our adoption of the Nazi doctrine that certain races or nations are superior and fit to rule, whereas others are vicious and fit only to be exterminated or enslaved. We are now talking about guilty races. We are saying about the Germans and the Japanese what Hitler said about the Jews. And we are saying about ourselves—or at least we are strongly hinting it—what Hitler said about the blond teutonic "Aryans." A graduate of the University of Chicago told me that he wished a dense cloud of poison gas would settle over the Japanese islands and destroy every man, woman, and child in them. He had the grace to add, "Maybe I'm not a Christian." Without debating the Christianity of declaring war on women and children, I merely point out the arrogance of the assumption that any American is fit to judge all Japanese.

Hitler's conquest of America proceeds apace as we succumb to the idea that social and political problems can be most effectively solved with the aid of a firing squad. I insist that criminals must be punished. Justice demands that none of the guilty escape. At the same time it must be clear that the characteristic of criminals is that they are individuals, not nations or races. They should be punished for what they individually did. What they did, to deserve punishment at the hands of human judges, must have been illegal at the time it was done. If the judgment is to command the respect of Americans, it must be shown that the act was one which a patriotic American would not have committed if he had been a patriotic German. Punishment for illegal acts must be meted out legally, with a fair trial and adherence to the Anglo-Saxon principle that every man is presumed innocent until he is proved guilty. We must remember the ancient doctrine that no man is a good judge in his own cause. And it would do us no harm to apply the maxim of equity that one must come into court with clean hands.

III.

We should hesitate to punish Germans for acts which we have committed or may commit. For instance, are we prepared to stand trial ourselves for the violation of treaties and attacks on undefended places? Are we ready to say that, in the face of the tommy guns of the SS, we would have remained true to our ideals of democracy? Is the standard we intend to impose on the Germans the standard of heroes and saints, or that of the ordinary man, who throughout the world thinks first of the lives of his family and second about his principles? We could wish that all men were prepared to die for their principles in peace and in war. We do not expect Americans to do it except in war.

We may hesitate a little to punish Germans for crimes against Germans unless we are ready for a foreign investigation of American crimes against Americans. I should feel better about having Americans judge the anti-Semitism and the concentration camps of Germany if I could forget the anti-Semitism and the lynchings in the United States. Our religious and racial intolerance is unorganized, and violence is sporadic and illegal. We

have not yet gone in for these things on the grand Nazi scale. But we are sufficiently vulnerable to lay ourselves open to some embarrassment if we set ourselves to pass judgment on the domestic conduct of other nations.

Of one crime the German people were certainly guilty, and that is the crime which the new realism sanctifies, the crime of indifference. The German people, all but a few million of them, were indifferent to the rights of man and indifferent to the violation of these rights by those in power. If any nation can be found which is not guilty of this crime, then it is qualified to judge the German people for their indifference to the crimes committed by Germans against Germans. As for ourselves, it is not unfair to say that the American people, except for a few million of them, are guilty of the crime of indifference in the face of race prejudice, economic exploitation, political corruption, and the degradation of oppressed minorities. This guilt does not assist our claim to judge and punish the German people for theirs.

IV.

We all believe today that what was miscalled "Reconstruction" in the South after the Civil War was a blunder, if not a crime. One of the factors that shaped public opinion in the North was the revelation of the treatment of prisoners at Andersonville in Georgia, where, out of fifty thousand men, thirteen thousand died. The Southerners were then the guilty race. They must be kept down by military force until the end of time. They could not be permitted to rejoin the society of respectable citizens. Talk of non-fraternization, of reducing the South to a subsistence level, and the punishment of war criminals filled the air. Every Southerner was guilty of favoring slavery and rebellion, though it was known that thousands, like Robert E. Lee, had reluctantly taken up

arms only because they thought it was their duty to their States.

Andersonville was an atrocity. Those responsible for it deserved punishment. We know now that Andersonville did not prove the depravity of the South. We know that by acting as though it did, the North hurt itself and delayed the recovery of the entire country.

V.

Today we are struggling to build a world community. It is impossible that one hundred twenty-five million Germans and Japanese can be excluded from it. We are told that the development of transportation has brought us as close to Berlin as Richmond was to Washington. If this is so, then we have on an international scale the same task today that Lincoln had in 1865. We now believe that his policy was the right, the realistic, one. We believe that if that policy had been followed the national community would have soon been restored, and years of suffering, which still leave their mark upon the nation, would have been avoided. The new realism is unrealistic, for in addition to thwarting our own interests, which it falsely pretends to serve, it ignores all the facts, the facts of history and the facts of human nature.

If the policy of Lincoln is the right, the realistic, one, and if our task is the same as his, the words of the Second Inaugural should be our guide: "With malice toward none; with charity for all! with firmness in the right, as God gives us to see the right,—let us strive on to finish the work we are in: to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

Has San Francisco Assured the Peace?

By Philip E. Jacob

ONCE again the nations of the world are laboriously picking up the strands of their international relationships and weaving a pattern which we hope may assure peace. The San Francisco Conference is but one segment of the pattern, designed only to erect machinery for peacemaking; but within its setting the strength and weakness of the whole fabric can already be detected.

What has emerged from San Francisco looks better than what we might have expected to come out of the world's greatest orgy of destruction. The delegates, earnestly striving to create a structure which would provide a measure of security without too severe a loss of national or personal freedom, have substantially improved upon the proposals set forth by the "Big Four" at Dumbarton Oaks. In a number of respects San Francisco has gone beyond the League of Nations, especially in encouraging positive measures of social, economic, and cultural cooperation to undergird the peacemaking organization.

Used as an instrument of conciliation

and peacemaking, not as the facade of a military alliance, or an arena for the competitive diplomacy of empires, the organization created at San Francisco may well assure the peace. The decision rests, however, not within the new body, but with the nations which govern it.

THE LOST INTERNATIONAL TOUCH

The whole tragic decade separating San Francisco from the last really significant meeting of the League of Nations in the summer of 1935, has left a serious gap in the conduct of international affairs which has been much in evidence at the Conference. New faces are on the scene—Molotov, Stettinius, Stassen, Forde of Australia, Frazier of New Zealand, Padilla of Mexico.

Not only have they been unacquainted with each other, but in the case of the United States delegation at least, the "team" is largely new to the field of foreign affairs. They have had to learn the art of international negotiation from "scratch."

Another serious result of the lapse in international contacts for the last ten

years has been the lack of accepted machinery for consultation and conference. The delegates have had to take time to agree on the simplest of procedural questions—what languages to use, the appointment of chairmen, how to vote on conference issues. San Francisco has shown how complete was the demise of the League of Nations.

THE INESCAPABLE IMPRINT OF WAR

A further complicating factor at San Francisco has been the close presence of the war, even though the conference was placed in a setting of beauty and peace.

The conspicuous absence of certain nations from the conference also reflected the profound influence of the war. These were the United Nations planning a United Nations organization. Tickets of admission were only issued to "peace-loving nations"—those who had declared war on the Axis. Each nation, large and small, boasted of its war effort as justification for a share in the decisions of peace.

Delegates and public were earnestly

cautioned against thinking of San Francisco as the "peace conference," yet issues arising out of the war inevitably intruded upon the deliberations.

The most striking impact of the war as seen at San Francisco has been the collapse of European influence upon international affairs. The world center of gravity has shifted its base. For four hundred years, the focal point of international relationships centered in Europe. Now the sponsorship of an international organization comes entirely from outside the Continent. Nothing quite so accentuates the destruction of European civilization accomplished during the war as the subordinate role played by European nations at San Francisco.

THE MASTERFUL IMPERIAL VOICE

A discordant note of empire and national interests has been heard at San Francisco, with a new voice added to the imperial chorus—that of the United States. The big powers dominated the deliberations to the point where even trivial differences of opinion and questions of prestige caused a flurry of excitement and concern.

Dangerous signs appeared of growing rivalry between the United States and Russia. The United States missed a real opportunity to demonstrate an attitude of cordiality and courtesy when it allowed an issue to be made over the request of Mr. Molotov that the chairmanship of the conference be shared among the sponsoring nations and not given solely to Mr. Stettinius.

Perhaps the most serious nationalistic intrusion into the conference was occasioned by the insistence of our own military leaders and their Congressional spokesmen, that the United States and she alone, should control strategic areas throughout the length and breadth of the Pacific Ocean. This influence has prevented a far-sighted international approach to the problem of dependent areas and seems well calculated to renew the struggle for power among the great nations.

CONFERENCE WITH APOLOGY

With all these difficulties before them, the delegates at San Francisco have tended to take an apologetic attitude in regard to their task and accomplishments. Repeatedly they have pleaded for patience and have asked that not too much be expected of them. A fear of perfectionism has characterized many of the official statements, even to the point where "idealists" have been vigorously attacked as jeopardizing the success of the conference. This has led to an over timid attitude on the part of some delegates in deciding upon the objectives which they might try to attain.

Despite the obstacles faced at San

Francisco, the delegates have really made a surprisingly good start in the construction of a new world organization. There have been several definitely encouraging developments.

First, the delegates seemed to have come together with a determination to find agreement. They were ready in many instances to modify the particular stand of their nations in order to meet the requirements of others.

A strong note of self-restraint characterized the statements and actions, both of the big powers and of the smaller nations. At the very opening of the conference Anthony Eden declared that if the structure they were building at San Francisco was to have any chance of assuring peace, the large powers would have to be prepared to exercise a far-reaching degree of self-control in the use of their power.

For their part the smaller nations, while pressing strongly for adequate recognition in the family of nations, continually conceded that the large nations should be assured a primary responsibility.

A second encouraging feature of San Francisco was the clear determination of the delegates to improve upon the Dumbarton Oaks Proposals. Mr. Molotov, in his first press conference, put to rest fears that Russia might be unwilling to accept further amendments in the Dumbarton Oaks plans. "Why else would we be at San Francisco," he asked, "except to consider changes?" Later the Big Five proposed twenty-six far-reaching changes, designed to meet in part the more than seven hundred pages of amendments proposed by the other nations.

A promising sign was the repeated insistence that the world organization must act in accordance with fundamental principles of justice and international law. Virtually all of the delegations pointed out the glaring omission of any reference in the Dumbarton Oaks Proposals to the necessity of a sanction of justice for the acts of the world organization, and urged that this weakness be clearly corrected.

THE PUBLIC LOOKS IN

A unique feature of the San Francisco Conference was the way in which our own government leaned over backwards to afford an opportunity for private organizations to take part in the deliberations of the American delegation and to enter into the workings of the conference. Never before has such an international conference opened its doors so wide to public opinion.

Representatives of forty-two major national organizations had official status as consultants to the American delegation. Representatives from more than one hundred other organizations were

given an opportunity as observers to attend certain of the plenary and commission meetings and to meet daily with members or advisers of the American delegation and of the conference secretariat. The consultants, led by representatives of the churches, urged that the charter provide for a special commission to safeguard "human rights and fundamental freedoms."

A second point at which the consultants' influence was markedly felt was in regard to the strengthening of the Economic and Social Council. The AFL, the CIO, the National Association of Manufacturers and the Chamber of Commerce, the Grange and the Farm Bureau Federation, and the major educational organizations, presented a joint proposal to broaden the functions and organization of the council.

Undoubtedly, the State Department has its own motives for opening diplomatic relations with the American people. It is interested of course in having the widest possible public support when the San Francisco charter comes before the Senate. The sad fate of Wilson's League hangs like the sword of Damocles over the head of each and every member of the State Department. On the other hand, Secretary Stettinius candidly admitted to the consultants that their presence at San Francisco gave him and the American delegation a considerable bargaining power. He could submit proposals of other nations to the consultants, and if they strongly disapproved, he could report back, "Well, you see—I'm awfully sorry but we cannot support your proposal because our people will not stand for it."

THREE CRUCIAL ISSUES

The full implications of the decisions at San Francisco will likely not appear for years to come. The ultimate fate of the world organization, however, depends upon the adequacy with which its charter and its practice meet three crucial issues:

(1) respect for the sovereignty of nations, (2) the control of force, (3) the assurance of human welfare.

Some internationalists consistently miss the point in regard to the issue of sovereignty when they urge that peace can only be secured by a drastic limitation of sovereignty under a world organization. In the present period of world history, we need not so much to limit, as to *respect* sovereignty.

The conception of sovereignty which has developed over the last four hundred years is really a Declaration of Independence expressing the aspirations of nations for political liberty and self-respect. In a sense, the doctrine of sovereignty declares that "all nations are born free and equal," and properly observed, implies that each nation

should receive equal respect by the others, and equal opportunity to participate in the life of the world. Rather than eliminating the independence and equality of nations by accepting a super-government, our efforts to assure international peace should aim at the self-restraint of each nation in order to allow others their full rights and opportunities.

The exclusive veto power of the five permanent members of the Security Council over all "positive action" of the world organization denies the equality of nations in comparison with the League where the requirement of unanimity in effect gave every nation the veto power except when it was party to a dispute.

The powers and functions of the General Assembly, though moderately expanded at San Francisco over the Dumbarton Oaks Proposals, still are so greatly limited that the Assembly is sub-

ordinate to the Security Council rather than being its final authority. In this arrangement, a few nations, rather than the whole family of nations, make the crucial decisions affecting the general welfare. This is a definite step backwards from the League of Nations.

THE CONTROL OF FORCE

A second crucial test of the world organization will be its capacity to control and prevent the use of force. If our interest is the assurance of peace, then resort to force, even by the international body to restrain aggression, spells the failure of the world organization, for this is actually war. The adequacy of the San Francisco charter will be determined not by its plans for the use of force, but by its measures for the peaceful settlement of disputes before they reach the point of violence, and particularly the methods by which

the instruments of warfare can be placed under effective international control.

Unfortunately, the conference at San Francisco has done very little to improve provisions for disarmament. Perhaps the conference was too close to the war. Perhaps it was too much dominated by the psychology of arms production as opposed to arms limitation. In any case, no amendments of consequence were proposed dealing with the control or limitation of armaments.

If San Francisco has retrogressed from the League of Nations in regard to the issues of sovereignty and the control of force, it has made plans which will leave the new organization in a better position to promote human welfare and deal with some of the long-term social and economic tensions which lead to international conflict.

An Indian Call for Friendly Neighbors

Opportunities for Rural Settlement in Oklahoma

By Ruthanna M. Simms

THE Associated Executive Committee of Friends on Indian Affairs invites correspondence from persons who are interested in rural life and would consider living in a rural community near American Indians. In four places in Oklahoma where Friends have carried on mission work among Indians for many years there is serious need to strengthen the Christian nucleus in the community. It is hoped this can be done by helping married couples or single men and women with social concern and Christian conviction to locate in these communities, finding their own support in various ways, and cooperating in the worship and community service of the local Friends Meeting. Persons interested in the adjustment problems of American Indians are especially needed. The following definite openings exist at this time.

IN A FARM HOME

(1) In Central Oklahoma, about twenty-seven miles east of Oklahoma City, Friends have a rural center among the Kickapoo Indians, consisting of an eighty acre farm at present largely in woods, pasture and feed crops for stock. On this farm are located the mission church and two homes besides barns and outbuildings. One young couple, Ralph and Louise Galt, with their two-year old son, have been located here since September, 1944, but the couple who had been on the farm for seven years,

William and Marian Byerly, and with whom the Galts had expected to work, found it necessary this Spring to return to Iowa.

The Galts are not experienced in farm work and find it impossible to care for the farm adequately and also to continue Christian service among the Indians. A man and wife are needed to work with them, especially to take over management of the farm and stock, but interested also in interracial cooperation and in the work of the Meeting. As basic support, a home partly furnished is available, rent free, and whatever income can be secured from the farm, which is estimated now to be between five hundred and six hundred dollars a year. There is opportunity to supplement this income in other ways.

IN A COUNTRY STORE

(2) In Northeastern Oklahoma, south-east of Miami, in the foothills of the Ozark Mountains, Friends have another center, among the Seneca Indians. This location is known as Council House, meetings of the Seneca Tribal Council having been held here for many years. The church and mission home stand near an empty store building where two roads cross, with woods and hills all around and homes of several Indian farm families near-by, though hidden by trees. This store was operated until three or four years ago by a woman and her son, who had a successful trade

in groceries, notions, dry goods, gasoline, grain feeds, etc. The store cleared fifteen hundred dollars above expenses in one of its most recent years of operation and a similar income is expected again.

The former owners moved away because of war-time difficulties in transportation, but a store is greatly needed in that location and it is very important it should be operated by persons who will not sell liquor, but will be interested in community welfare and the activities centering in the church. The present store building is not in condition to be used again without extensive repairs. It seems much wiser to rebuild entirely. Arthur and Westine Shufelt, who are Friends' representatives in this community and live in the mission home near the store, estimate that an investment of four thousand dollars would provide a good store building and a home for the storekeeper's family. They believe also that a four thousand dollar investment could be entirely repaid out of store income in three years. If the right people are found but do not have sufficient cash to invest, effort would be made to secure a loan. Arthur Shufelt is an experienced carpenter and built his own home which is a model for the entire community.

AS SCHOOL TEACHERS

(3) At Wyandotte, Oklahoma, a village of about four hundred popula-

tion in the northeastern section near Miami and northwest of Council House, teachers are needed in the local consolidated public schools, located just across the street from the Friends' Center. In May, 1945, a grade school principal was needed, also a teacher of agriculture for the high school. We have had no information that these positions have been filled and other vacancies are probable. Often the full staff of teachers has not been secured before September. Many Indian children from the country attend these schools. The teachers and school board cooperate constantly with Ermin and Ruth Perisho who are Friends' representatives at Wyandotte, and Perishos are called on often to serve as substitute teachers, conduct Bible study classes in the schools or speak for school assemblies.

More than five hundred are enrolled even in war time; over six hundred in normal times. Teachers' salaries for those with an A.B. degree, range from one hundred and ten to one hundred and fifty dollars per month, according to experience. Interested persons could help in various ways in the Sunday School, the library and reading room of Friends Center, in recreational projects, and in other ways as time allowed. Ermin Perisho especially hopes that some man will feel called to this place who will be willing to help him with his garden and other jobs which are beyond his ability to manage. He is confined to a wheel chair, wholly unable to walk.

At Hominy, Oklahoma, a small rural town where Friends have a center of work among Osage Indians, there is also a great need for Christian teachers in the public schools, who will cooperate with Friends' representatives there in various types of activities,—recreational, educational, Bible study, economic and social welfare of all kinds. Bootleg liquor is a terrible curse and a baffling problem in this town, constantly victimizing Indian young people and defying law enforcement. Wholesome recreational projects are greatly needed. Latest information from Hominy stated that probably an entire new staff of Junior High School teachers would be needed for next year. Salaries probably average somewhat higher here than at Wyandotte.

IN BUSINESS AND PROFESSIONS

(4) Besides the need for farmers, teachers, and a country storekeeper mentioned above, there is need for Christian business men and women and those in the professions, especially doctors and nurses, in these communities where Friends are working among the Indians. Frequently, there are openings for such persons. For example, in May this year, there was an opening for a

storekeeper in Wyandotte. A man who has kept a small store there is moving away for health reasons. Last year there was an opening for a doctor near our Kickapoo Center.

Friends Committee on Indian Affairs is convinced that the greatest hope for the Indian people lies in the possibility of strengthening the Christian nucleus in the communities in which they live. An actual demonstration of Christianity in practice, in farming, business, and other phases of life, and of the genuine enjoyment of life which is the fruit of such experience, is needed to convince and attract the Indian people. They see too much of racial prejudice, of selfish

acquisitiveness and exploitation of the weak to be impressed very much by the traditional type of work through the church alone. For this reason, Friends Committee on Indian Affairs wants to do everything possible to help bring together in each of these communities groups of people with Christian convictions and social concern who will help to build community life on a Christian level.

Any who are interested in learning more of the needs and opportunities referred to above are asked to write to the office of the Associated Executive Committee of Friends on Indian Affairs, 421 College Avenue, Richmond, Indiana.

Report of Canadian Yearly Meetings

Three-in-One

AFTER convening at different times and places for many years, the three groups of Canadian Friends, and some of our members residing in the United States, have met these past two years at Pickering College, Newmarket, Ontario, to hold our Yearly Meetings in joint and concurrent sessions. Our sessions for 1945 were held June 28 to July 1.

The fellowship worship periods, beginning at 9:30 a. m. each day, were seasons of deep meditation, out of which many Friends were moved to give brief messages or prayers. The reading of the London Yearly Meeting Epistle reminded us "that repentance, forgiveness, and love are the needs of men and women everywhere" and that we should continually grow in prayer. The meetings for business contained much in common with all Friends Yearly Meetings; the summaries of American and overseas epistles being of general interest.

A report of new and very special interest to all Canadian Friends, and to many of their friends, is that of the Canadian Friends Service Committee. This fourteenth report of the combined efforts of all Friends in Canada in our common interests for peace, temperance, and relief has reached a high level in that finally the Committee has been successful in placing twenty young Canadians in China, equipped and prepared for service with the Friends Ambulance Unit under the leadership of Dr. Bob McClure.

The subject of race relations was much before us as the under-privileged peoples of the world were pictured in reports of the F.A.U. Horace G. Alexander gave us a vivid and very interesting account of his work in India. Melvin Patterson of Lewiston, New York, reviewed the history and condi-

tions of New York State and Ontario Indians, and gave great credit to the work of earlier Friends through the Friends Boarding School at Tunesassa, New York.

The Young Friends session was presided over by Doris Dahall. Enid Margaret Hobart, in her address, defined education as that which provides one with a thinking and questioning mind; it helps one to establish a scale of values with which to meet and put into proper perspective whatever comes.

We were privileged to have W. O. Mendenhall bring us most interestingly and vividly, high lights of his trip to England. "Hospitality and fortitude" were his words for the British people, and "responsible" the word for English Quakers.

Errol T. Elliott gave the Sunderland P. Gardiner Lecture for which he used the title, "The Fulfilment of the Quaker Message." For example—fulfilment of our peace testimony. "It is not enough to avoid conflict. We must fulfil the peace testimony. Peace is a way of life which we are trying to find. What if we should develop across national boundaries a strategy of love! We need this testimony of God within and we need to act as if we think it is true."

One afternoon six car-loads of Friends visited Pine Orchard to view the Old Meetinghouse there which is being rejuvenated as Pine Orchard Union Church. Recreation for the week consisted in leisurely walks over the beautiful college grounds, playing tennis, or resting on the rustic seats in the shade. One afternoon a neighborhood resident member piloted three car-loads of young folk and children to the lake for a swim. A senior member treated the party to ice cream cones. On the way homeward, Elmer Starr led the way by his home where strawberries, cream, and

cake were enjoyed by the party of twenty-two.

One hundred and five members were in attendance part or all of the time. There were ten visitors from other Yearly Meetings—Horace G. Alexander, W. O. Mendenhall, Errol T. Elliott, J. Barnard Walton, Edith R. Solenberger, Raymond W. Stanley, Anna Vernon, Florence Adams, Helen Fish, and Melvin Patterson.

On First Day morning, meeting for worship was held in the Friends meetinghouse in Newmarket. The solemn silence was deeply appreciated. "The Master is here and calleth thee." "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." "May the grace of our Lord Jesus Christ abide with you." These proved to be the keynotes of inspiration in this most fruitful season.

The meeting of three Canadian Yearly Meetings, thus held at the same time and place in 1944 and 1945, after meeting separately many years, marks a high light in the history of our Society.

There is only One who knows when, if ever, Canadian Friends will be united in One Yearly Meeting. Sufficient for the present is our thankfulness for the Great Hand of Love that has blest us thus far and condescended to pour out his Holy Spirit upon us as we worshiped and as we conducted the business of the Society.

The following were some of the remarks from messages, as taken by the Committee on Exercises:

Our small Society has been compared to a small stone upon the water, which sends out rings of influence far beyond our actual reach.

The quest of life is eternally seeking, and eternally finding.

The true missionary spirit is the spirit of love which enables one to understand and work with the peoples of the world.

War is an attack against the oneness of the world.

"I in thee and thou in me." Are we willing to let God work through every part of us?

To resist the way all creation moves is disastrous.

Pay not so much attention to what the days are shouting as to what the centuries are whispering.

A sense of responsibility rests on every individual that enters Friends Meeting.

The key word in the next century will be "understanding."

It is necessary to raise the level of everyone to ensure security for all.

We must reach a new depth level of life that we may provide a new epoch in history.

ELMA STARR.

MABLE WILLSON.

Indiana Pastors in Short Course

By Jesse A. Stanfield

THE question is suggested by the Pastor's Short Course of Indiana Yearly Meeting which was held at Quaker Haven, near Syracuse, Indiana, July 16-20. Here we found ourselves at the other end of the preaching-listening line. Most of us are experienced enough to have few illusions about what happens to the seed we try to sow, but how do we ourselves rate as hearers and doers of the word? Messages were brought to us in about twenty-five different appointments, including the breakfast devotions and vespers.

Much cannot be given here but perhaps enough can be recalled for present consideration. Professor Dail Cox, head of the Earlham College Music Department, gave us an evaluation chart for hymns which would put a large share of Friends' song books below passing. Good poetry is available, but how often the cheap rhymes of exaggerated religious sentimentality are used instead. And let's not forget that it is often more Quakerly not to use all of the verses given in the hymn than to do so. Quaker honesty demands discrimination. Quaker voices tire out, so watch those hymns with high notes and four long verses and a chorus! Do our choirs understand that their spiritual condition, their prayerfulness, and reverence, as well as their interpretations of the hymns and anthems have much to do with the spiritual tone of the meeting? Are we remembering that "the most important thing is not the choir, but to get the people to sing?"

IN GROUP THOUGHT

Then we heard the evening sermons. They were given with a directness and simplicity which is sometimes missed when preachers talk to preachers. These sermons were meant for us. Marie Cassell asked us not to use George Fox's "Oxford and Cambridge" quotation to excuse our intellectual laziness. At the same time, we are not to forget that we are human beings dealing with human beings. "If it, (the Gospel) seems to be stale, it is because we have lost our freshness in giving it," she said. John Randolph brought us echoes of the Antioch Conference on International Relations and Kirby Page's call for a real revulsion against war—a quest for a safe and sane way of arranging human affairs, a real commitment to the will of God with its way of love, goodwill, mutual understanding, forgiveness, and overcoming evil with good.

The next time someone in our parish says that all Japanese and all Germans

are alike can we patiently go with them again over the A.B.C.'s of human judgment? Are all Americans gangsters, boasters, gamblers and tavern keepers? Do we find it easier to be tolerant of other races than of Friends with doctrinal views other than our own? Byron Leaser raised other searching questions. Do we have a concern for the lost individuals of the many who are so plainly missing the way? If so, just what is there in our record which shows it? The closing sermon was preached by Earl Cox.

JESUS' TESTS FOR SPIRITUAL CONDITION

Are we squaring our spiritual condition with Jesus' summary of the great commandments, as W. O. Mendenhall brought them to us? Has our love for God brought us to the levels of repentance, forgiveness, conversion, and further experiences of spiritual cleansing? Does our way of loving our neighbor take us to a line which divides people today as sharply as Jews were separated from Samaritans in Jesus' day? Just how well would a parable about "The Good Japanese," or "The Good German," or a story of "The Faith of an Army Officer" go in your church?

LOSSES IN MEMBERSHIP

Perhaps one of the hardest bits of information for us to take properly is the fact that our Middle Western Meetings, in spite of their pastors and their evangelistic zeal, have been losing members while London and the Philadelphia Yearly Meetings have been showing steady gains recently. Most diagnoses have been too simple to be true. The soundest of doctrines and the most emotional revivals have not stopped the decline. The migration of country people to the cities, the decreased birth rate, the selling of Quaker farms to non-Quakers, the unpopularity of Friends' views on war and the sacraments must be considered along with the general spiritual decadence of our times.

IN BIBLE STUDY

Among other references which have been recommended for the study of the Book of Revelation, *Adventism*, Abingdon-Cokesbury, and *The Message of the Book of Revelation*, are new books which Murray S. Kenworthy, Executive Secretary of the Yearly Meeting, called to our attention. The extent of Roman power and pride, wealth, degeneracy and ruthlessness were placed in sharp contrast to the apparent helplessness of the infant Christian church, in Murray Kenworthy's lectures on the last book in our Bible. He helped us to see the Apo-

calyptic literature as "underground" writings, which can be understood only as we understand their historical background. We saw also the glorious faith of the writer as with many forms of other-worldly imagery he helped his readers to see the real victors—the faithful, the overcomers, and the real Lord of Lords and King of Kings.

Murray Johnson spoke to us about a program for the rural church, and William Sayers gave some of his pastoral experiences in working with city churches. Murray Johnson mentioned the spiritual, social, economic, and cultural assets which have been associated with the Society of Friends and which we are in danger of losing. He called for a clear realization that the rural church exists to serve all the interests of all the people of its community. He stated that if he were working in a rural situation, he would endeavor, in addition to a program of evangelism, to build up (1) a large and attractive Sunday School (2) an adequate youth program, (3) a genuine community fellowship, (4) a sense of stewardship and (5) improve buildings and grounds. In the discussion session which followed, attention was called to the Ruritan Clubs of Virginia and neighboring states, with their members from town and country cultivating goodwill, and understanding, and developing a program based on a ten-point analysis of rural needs. Favorable comment was given about unified Sunday School and church programs which have brought the Sunday School and meeting for worship into closer cooperation in some of our Meetings.

No doubt this recapitulation will suggest other important concerns to those who attended the Short Course. It was good to be a hearer. Now comes the test of being a doer, and not a hearer only of the Short Course word.

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SOLVING THE ALCOHOL PROBLEM

BY ROBERT GEMMER

In considering how to solve the increasingly difficult alcohol problem, one may tend to emphasize one aspect of the solution. I personally feel that a total solution of the alcohol problem requires intense work in at least three areas:

REMOVE CAUSES

1. Remove the causes of drinking, through the increased use of psychiatrists to help problem-drinkers, by increased slum clearance and otherwise bettering the conditions of the one-third of our nation "ill-fed, ill-clothed, and ill-housed;" by increase of wholesome forms of recreation, such as "teen-age canteens" where youth may have a clean good time without the presence of liquor; and by Christian people setting the right example by not drinking and by patronizing those places that do not sell alcoholic beverages.

In many circles drinking has become "the thing to do." Social drinking, started thus, may lead to injury of others while under the influence of alcohol; immoderate drinking later on; and influencing others to drink by the example set. Thus moderate drinking must be opposed as well as immoderate drinking in a total solution of the alcohol problem.

EDUCATE

2. Education as to the effects of the use of beverage alcohol. Such education should be given in the schools, churches, homes, etc.

ERECT GUARD RAIL

3. Removal of beverage alcohol itself. Education as to what alcohol does and removal of the causes for drinking and curing alcoholics are not enough. When a typhoid fever epidemic breaks out we not only cure the diseased people but we get rid of the polluted well. Everything that leads toward the ultimate elimination of beverage alcohol should be supported.

WHAT HAPPENED IN 1920?

I do not advocate doing what we did in 1920. Dry sentiment had been increasing over a period of many decades so that, at the time of the passage of the prohibition amendment, half of the population and two-thirds of the territory of the country were dry. The eighteenth amendment was adopted by higher majorities than any previous or later amendment. More states ratified it than have ratified any other amendment. It was the will of the people. But what happened?

Someone has said that good government is only one per cent law and

ninety-nine per cent administration. This certainly proved true in the administration of the prohibition amendment. Republican President Harding appointed one of the wettest men in the country to enforce that law—Andrew Mellon. Mellon was one of the United States' largest distillery magnates. He appointed an enforcement staff that predominantly had been formerly connected with the liquor business. Naturally the law was not enforced. Mellon was re-appointed by Coolidge and Hoover. No wonder Roosevelt could "swim" in on a wet plank!

FRENCH FRIENDS SEND MESSAGE TO THE GERMANS

The French Quakers, distressed by the chasms created by wars between our nations, come to you in an overflowing spirit of faith, confidence and love, with hands outstretched in fraternal good will.

The Quakers have always renounced all war, violence, persecution and any political or economic system which disregards the sacredness of human personality. They consider such forces to be destructive and contrary to their deepest convictions on both the humanitarian and spiritual planes.

The changing fortunes of victory and defeat have shown us all only too clearly the unfortunate results when the forces of physical and moral violence are unleashed. Convinced of the regenerating power of love as it is revealed to us in Christ, we should like to try to share your physical and spiritual suffering. In a spirit of brotherly love we bring you material assistance in the same way that we are trying to help, within the limits of our means, victims of war anywhere.

May our work among you permit us all to become sensitive once more to the common bond which unites all humanity and to the Spirit which gives reality to that bond. Let us all repent together before God.

"Peace on earth, good will to men."

NEGRO LAWYER HONORED

Gaius C. Bolin, eighty-year-old Poughkeepsie, New York, lawyer, is the first Negro president of the Dutchess County Bar Association. Reading about Daniel Webster, he went to Williams College, then went into law in 1889. His chief prides are his two children. His daughter, Jane, is Justice of New York City's Domestic Relations Court. His son, Gaius Jr., is his law partner.

Equality.

ABOUT FAITH AND PRACTICE (Proposed New Discipline)

Many Friends and some Yearly Meetings, doubtless, have felt a new disappointment in that the proposed new Discipline for the Five Years Meeting could not have been in hand (the fourth printing) before the holding of the early summer sessions.

The small Committee on Revision could not take any steps toward such an apparent conclusion of their work until the Executive Committee of the Five Years Meeting, which met late in April, issued directions for another printing of the draft. When those directions were received, the Committee on Revision spent considerable time in painstaking preparation of the text in the light of suggestions and criticisms then in hand. The copy was placed in the printer's hand immediately, with urgent request that copies be made available. It was near the middle of June when the first copies came from the printer.

Faith and Practice, the new title, is now available at Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana. This edition contains both the excerpt from the letter of George Fox to the Governor of Barbadoes and the Richmond Declaration of Faith, 1887, exactly as they were originally printed. These documents increased the size of the book to the extent that it becomes necessary to charge thirty-five cents a copy to cover the cost of printing.

The policy of the Revision Committee in inviting all Friends of the Five Years Meeting to participate in the revision of the Discipline has slowed up the work to a great extent but it gives us a book which more nearly represents the thinking of all the constituent Yearly Meetings than one would which had been written by three or four individuals. The members of the Executive and Revision Committees are deeply grateful to a host of Friends from Maine to California for their valuable contribution and assistance.

As an organization, if we are to work together to the best advantage, it is desirable that we have a uniform set of rules for the game. Some forms have been printed in the appendix for the convenience of those who asked for them but in no case is there any obligation to use them.

Much prayer, consecration, and earnest labor have gone into the making of *Faith and Practice for the Five Years Meeting*. It represents a "labor of love." But no individual or group will seek in any way to coerce acceptance of it, or to bind it upon unwilling minds.

The members of the two committees, who have had this matter under their

care for five years, are hopeful that this work will commend itself to the eleven Yearly Meetings and at their earliest convenience they will adopt the same. Judgment should be withheld until the fourth draft has been examined.

THE COMMITTEE ON REVISION.

GREENLEAF MONTHLY MEETING OF FRIENDS

The Greenleaf Monthly Meeting of Friends is located at Greenleaf, Idaho, seven miles west of Caldwell, Idaho, which is on the main line of the Union Pacific Railroad.

William S. Brown, with his parents and family, was the first Friend to settle in this locality. In October, 1904, he took up a homestead. The Government had started surveying work on the Boise-Payette Irrigation Project but it was still uncertain as to what general division of the land in the Boise River Valley, the irrigation water would first be delivered.

When four Friends' families had taken claims, they began holding regular meetings in the homes of William Brown and Anson Cox. A Monthly Meeting of two Meetings was organized in June, 1906. In August of that year, the Boise Valley Quarterly Meeting was organized. After a Greenleaf townsite was laid out, I. Sumner Binford gave ten acres of land to the church, then named Mountain View Meeting. In November, 1907, the Friends started building a meetinghouse. The first church meeting was held there February 9, 1908. In October, 1908, the Greenleaf Academy was started in the new church building. By the Fall of 1910, the Academy opened in a building of its own, on the ten acre plot. The Greenleaf cemetery was a two-acre piece of land, selected in 1907—located about one-half mile from the ten acres.

The first irrigation water came down the ditches in the season of 1909. By that time Greenleaf Friends Meeting had about two hundred members. As founders, William Brown and Anson Cox stand out. They were men of faith, vision, and were untiring in their efforts to interest other Friends in moving into the community.

Whoever was pastor of the Meeting, Anson Cox prayer, prayed, prayed. Up one road and down another, he prayed for individuals. When no other Friend lived near, William Brown once dismounted the horse he was riding and prayed that a Meeting be established there. That is the very spot where the meetinghouse has always stood.

Under the leadership of Milo C. Ross, the Greenleaf Meeting built up a fund for a new building. As Luther T. Add-

ington left in September, 1944, the new church was dedicated.

At present there is a membership of over five hundred. There are three buildings: the church, academy, and gymnasium. Frank L. Davies is the pastor. May Greenleaf ever be true to Friends' principles and God's laws. Only so will the community grow and prosper in righteousness.

FRANK L. DAVIES.

CHURCH UNION PROGRESS

Reported through Religious News Service.

Overwhelming approval for Union of the Church of United Brethren in Christ and the Evangelical Church was voted by delegates to the thirty-fourth quadrennial conference of the United Brethren denomination.

The vote concurs in a similar vote taken three years ago by the general conference of the Evangelical Church. The proposed merger has been before the two churches for twelve years and it will bring about a membership of 800,000 persons in the nation.

* * * *

Appointment of a commission to study union with the United Presbyterian Church was approved by the Reformed Church of America at the opening of its 139th General Synod recently. A similar group was appointed by the United Presbyterians at their recent sessions at Monmouth, Illinois.

* * * *

Commissioners to the 157th General Assembly of the Presbyterian Church in the U.S.A. were told to "be patient, study and have fellowship" until negotiations for union of the Protestant Episcopal Church and the Presbyterian Church in the U.S.A. could be consummated.

One of the reasons for the apparent slowness in union negotiations of the Episcopal church, is the fact the Episcopal Church meets in national convention only once every three years. The Episcopal conference of 1943 unanimously went on record as honestly desiring organic union.

NOTICE

Friends desiring to purchase copies of the *Handbook for Elders and Overseers* should contact their Yearly Meeting Secretary or Superintendent, or may send direct to the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana. Quaker Hill, while sponsoring the *Handbook*, is selling it only in larger lots to Yearly Meetings and book stores.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

MEETING AN EMERGENCY

Whether we like it or not, we have grown accustomed to doing without many things we once thought were absolute essentials. Our shortage is usually thought of in terms of beef, pork, shoes, sugar, and many other things, but there is another shortage that is creating a problem at the head-water of our religious life.

Most of the Meetings of the Five Years Meeting have become accustomed to having one person released on full time to do pastoral calling and share in the meetings for worship. At present, we are faced with a shortage of such leadership. We have ideas as to how that shortage could have been avoided and can be corrected, but neither is that the burden of our concern. The question upon us at the moment is, what is to be done for the Meetings deprived for the time being of pastoral care. That many of our Meetings are too dependent upon a pastor is altogether probable, but to be realistic, the problem must be met as it is and not according to the way it might be.

To avoid serious loss in inspiration and spiritual nurture, the members of many Meetings will need to assume new responsibilities. Friends, of all people, because of their emphasis on the responsibility of every member, should be able to meet the present problem better than most other religious groups.

A FEW SUGGESTIONS

Meetings may find it necessary to share their leadership. For instance, West Newton and Valley Mills each have had a resident pastor. This year one minister has been called to serve both Meetings. Adjustments in the time of the morning worship can be made so that the pastor can attend each service.

Other Meetings that are not situated where the pastor can drive from one to the other between services may find it necessary to care for every other service without any assistance. To side-step this responsibility and adjourn the Meeting after Sunday School can mean only one thing—a serious loss. Any local group cannot properly be called a Meeting or a church that does not have among its numbers, one or more persons who can properly sit as head of the Meeting and guide in a time of creative worship, even though few words are spoken.

Those Meetings which are accustomed to much vocal participation could select from their group some one to read a short sermon as a guide to the thinking of the group. Others might hold on open meeting. A new series of sermons has been published in eight volumes called *The American Pulpit Series*, which sell for twenty-five cents each.

What seems to be a misfortune to many of our Meetings can be turned into a blessing if each member accepts the additional responsibility, not only in the meeting for worship but in calling on the sick in the community and offering encouragement to those who are in need. Much help can be found for Meetings without a pastor in a twenty-five cent pamphlet written by Howard E. Collier called *The Quaker Meeting*.

The present situation may encourage Friends Meetings to take stock of themselves and at the same time attempt to chart a course for the future which will give adequate leadership and, at the same time, put the responsibility upon each member to cooperate in promoting the spiritual life of the community. We have drifted into a most unhappy situation. To avoid a continuation of the problem, some people will need to do some long time planning and preparation.

With imagination and faith, a "Larger Parish Plan" might be undertaken. Many times, three or four Meetings could pool their resources and give adequate support to one pastor or secretary and, in addition, have a director of Religious Education. This arrangement would give opportunity for more than one form of worship and also provide preaching for those who desire it but, more than that, it would make Friends more conscious of their social responsibility to the community.

The Home Mission Council, under the direction of Mark Dawber, has made valuable contributions in this field. Their address is 297 Fourth Avenue, New York 10, New York. The Rural Life Association, with Stanley Hamilton as director, has recently published some case studies of Mennonite Communities, Rural Community Settlements. These sell at twenty-five cents and might be useful to some of our rural Meetings.

P. M. T.

YEARLY MEETING SCHEDULES

NORTH CAROLINA (F), August 7-11.
CENTRAL (I), August 8-12.
INDIANA (FGC), August 9-12.
WILMINGTON (F), August 14-19.
IOWA (C), August 15-20.
ILLINOIS (FGC), August 16-19.
PACIFIC COAST ASSOCIATION OF FRIENDS, August 17-19.
NORTH CAROLINA (C), August 18-22.
IOWA (F), August 20-26.
OHIO (I), August 21-26.
WESTERN (F), August 21-26.
OHIO (C), August 25-29.
WESTERN (C), September 1-5.
INDIANA (F), September 25-30.
KANSAS (I), October 9-14.
BALTIMORE (F), November 7-11.

The Rural Life Association has copies of a "Five Year Plan," as developed by a local Church of the Brethren. It was developed by the entire church, under guidance of the pastor. Order free from Rural Life Association.

The Nature of the Church is a report under the auspices of the Continuation Committee of the World Conference on Faith and Order. It is an interesting series of statements by scholars in eleven denominations. Henry J. Cadbury writes on the Quaker concept of the church. This booklet may now be secured through the Friends Book and Supply House, Richmond, Indiana, at seventy-five cents.

YOU CAN HELP!

Newspaper reports reveal that Senator Wherry of Nebraska, has asked President Truman to formulate and announce to Japan the terms which are acceptable to the United States as a basis for the stopping of the war immediately. He indicated that a confidential, high American military source revealed that Japan might stop fighting if the United States guarantees no military occupation of Japanese home islands and no reprisals against the Emperor.

Immediate popular support for this proposal is necessary. Write or wire Senator Wherry in support of his proposal. Letters and telegrams to your Senators and to the State Department will also be effective.

The retirement of Dr. Sam Higginbottom from his agricultural mission in India punctuates a great missionary development. Realistically he started with the soil, the farm and food for India. His project rests in Indian culture. It is one of the outstanding projects in missionary effort. Secure a book on his work. It is thrilling.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

SUMMER MOODS IN VERSE

*While the earth remaineth, seedtime
and harvest, and cold and heat, and summer
and winter, and day and night shall
not cease.*

—GENESIS 8:22.

* * * *

Out from the rush and the roar and the
riot
Of the world of women and men,
Into a land of gracious quiet
Turn we our steps again.

* * * *

Through all the long midsummer day
The meadow sides are sweet with hay.
I seek the coolest sheltered seat,
Just where the field and forest meet—
Where grow the pine trees tall and
bland,
The ancient oaks, austere and grand,
And fringy roots and pebbles fret
The ripples of the rivulet.

JOHN TOWNSEND TROWBRIDGE.

'Tis late at night; I hear the wandering
Wind
Come up from distant hills and vales
and seas;
I hear his spirit-wings sweep thro' the
trees,
His gentle tapping at each door and
blind
His far-spent echoes down the silent
halls.

HENRY JEROME STOCKARD.

* * * *

Oh for a breath o' the moorlands,
A whiff o' the caller air!
For the smell o' the flowerin' heather
My very heart is sair.

Oh for the blue lochs cradled
In the arms o' mountains gray,
That smile as they shadow the drifting
clouds
A' the bonny summer day!

HARRIET MILLER DAVIDSON.

* * * *

Down in the wide gray river
The current is sweeping strong;
Over the wide gray river
Floats the fisherman's song.

Out of a deeper current
The song brings back to me
A cry, from mortal silence,
Of mortal agony.

ROSE TERRY COOKE.

Blow back the melody that slips
In lazy laughter from the lips
That marvel much if any kiss
Is sweeter than the apple's is.
Blow back the twitter of the birds—
The lisp, the titter and the words
Of merriment that found the shine
Of summer-time a glorious wine
That drenched the leaves that loved it so
In orchard lands of Long Ago!

JAMES WHITCOMB RILEY.

* * * *

One who claims that he knows about it
Tells me the Earth is a vale of sin;
But I, and the bees, and the birds—We
doubt it,
And think it a world worth living in.

ELLA WHEELER.

* * * *

Catch, then, oh catch the transient
hours;
Improve each moment as it flies!
Life's a short summer, man a flower;
He died—alas! how soon he dies.

SAMUEL JOHNSON.

* * * *

*For the earth and all its beauty;
The sky and all its light;
For the dim and soothing shadows
That rest the dazzling sight;
For unfading fields and prairies
Where sense in vain has trod;
For the world's exhaustless beauty
I thank Thee, O my God.*

LUCY LARCOM.

CONTINUITY

The Nations rise, the nations fall;
All men, like Israel, go astray;
But, threading deftly through it all,
God's purpose wends its patient way.

MARY B. STEVENSON.

THOUGHT IS THE MEASURE

To think is to consort with pioneers;
Your caravans will lead to dreams come true.
Who quests, achieves; some wilderness he clears
For me—for you.

And where the deserts of the humdrum lie
The springs of thought wake gardens like green treasure:
God, grant the will to think! May we supply
A worthy measure.

MARY B. STEVENSON.

CONFORMITY

Conformity is a protective coloring
Assumed by most of us,
Who, chameleon-like, escape
The stones conformists throw
At all who dare to flaunt their natural hue.

MARY B. STEVENSON.

STREET SCENE

Beneath a gauze-mist veil the little town
Lies quiet in the after-twilight hour:
Its haloed street lamps cast their soft light down
On streets still shining from a summer shower.

The evening air is cool and washed and sweet,
And every tree drips yet with just-passed rain;
A car that slushes down the puddled street
Leaves rising sprays of silver in its train.

PATRICIA RANDALL.

DUSK

Soldier andirons charred
Guard the orange flames,
Faces painted on the dark
Haven't any names;
Curtains blown by lilac breath
Let the twilight in—
Shadows, bury vagaries
And let the day begin.

MARY BLACKBURN.

Forum

COMMENDS OUR POSITION

Editor, THE AMERICAN FRIEND:

I should like to congratulate you on your excellent editorial "Stop This American Atrocity."

ROBERT M. HUTCHINS,
Chancellor.

The University of Chicago.

SECONDS EDITORIAL

Editor, THE AMERICAN FRIEND:

Although you most certainly do not need any commendation from me, I wish most humbly to extend my hearty approval, commendation and my congratulations to you in behalf of a recent editorial in your excellent paper under the caption, "Stop This American Atrocity!" In my opinion it is a message that should be broadcast far beyond the limits of the circulation of the paper, be that even very wide.

EZRA JAMES WILLIAMS.

Methodist Minister,
Danville, Illinois.

ASKS END TO PACIFIC WAR

Editor, THE AMERICAN FRIEND:

I am writing a few lines to thank you especially for your editorial, "Stop this American Atrocity!" in the July 26 issue of THE AMERICAN FRIEND, which I have been taking now over thirty years.

Your editorial is the cry of my soul night and day. We see what that "unconditional surrender" malicious fiat did to Germany and Europe. It left the country without a government by its own people. No government surrendered in the last analysis, just army leaders. As I write this this morning, I feel sorry that our new President has not been able to throw off what he has inherited, and still joins in that fatal policy of pushing Japan to the same inevitable disaster.

I share with you in that call, "America, let us end this orgy of flaming death!" And as you say, if we, the church do not put pressure on the President, who will? And if we do not, how shall we escape the just criticism that will arise from a chaotic world? Your editorial is timely and fortunate in its literary contribution to our time.

REV. A. J. FURSTENBERGER.

Pastor, Zion U. B. Church,
Dayton, Ohio.

IN APPRECIATION

Editor, THE AMERICAN FRIEND:

There are two departments of THE AMERICAN FRIEND that I am appreciating more and more. They are "Poetry"

and "Toward Fellowship in Meditation." I am not a poet and formerly read little of it, but E. Merrill Root's selections in recent issues were very gripping.

I also appreciated the articles by E. Howard Marshall. The book reviews are unusually well done, the Forum is almost always read with interest, challenge and sometimes with chuckles.

LUTHER WARREN.

Alliance, Ohio.

THOSE RUSSIAN QUAKERS?

Editor, THE AMERICAN FRIEND:

Since reading in THE AMERICAN FRIEND of July 12, "The Strange Episode of the Russian Quakers," I have looked up the account, in *The Life of William Allen*, of the religious visit which he and Stephen Grellet made to Russia in 1819. The trip seems to have been quite extensive and they were well received.

Do you suppose that this was the origin of Russian Quakerism?

Cordially yours,

CHARLES G. COOK.

Brooklyn, New York.

A THREE YEARS MEETING

Editor, THE AMERICAN FRIEND:

Should the Five Years Meeting meet oftener? The better question is, "Why should it meet oftener?" This precedent question should exercise the consideration of every member.

It may contribute to our answer to recall that no other group has so long an interval between the sessions of its superior body. Our programs are well arranged, they are inspiring and informing, but not directly related to the growth of the Society.

So long as The Five Years Meeting is little more than the sum of its Boards, its sessions will continue to be primarily a review and hearing of their activities, but if we can develop the spiritual dynamic for which our Boards are administrative agencies, each in its field, then, within moderation, we can hardly meet too often and the expense will be well invested.

This group dynamic will find expression first in an organized evangelism and church extension effort now almost wholly unsupported and understaffed and, perhaps next in our care, in training and support of our pastoral ministry.

Obviously the Five Years Meeting cannot serve this day and its need as now constituted. We have left behind the nebulous period with its voluntary and fervent ministry and gatherings of which the Society so largely consisted. Fervency is primary and the first essential but in our close-knit world it must function through organization, as

members of the human body function, correlated, harmonious, bound together.

If we can make such a vision real it will be impossible to meet so infrequently as now.

ALVIN T. COATE.

Hume-Mansur Bldg.,
Indianapolis, Indiana.

AN EARLY PEACE?

Hope of an early, peaceful settlement of the war with Japan has been stimulated by the appearance of fresh opposition of the "unconditional surrender" policy. Henry Luce, publisher of *Time*, *Life* and *Fortune* has now turned against the policy and his new views have been expressed in the past fortnight in his publications. It is known that he visited Washington and sought to persuade a gathering of Senators to follow his course. Ernest Lindley, newspaper columnist and an editor of *Newsweek*, has taken a similar stand, as has columnist Mark Sullivan. *PM*, which recently opposed any modification of the "unconditional surrender" formula, has maintained a significant silence during the past week.

Official opposition is also growing. Secretary Stimson has reportedly joined Secretary Forrestal, Admirals Leahy, King and Nimitz, and General MacArthur, as well as important groups in the State Department, in the behind-the-scenes effort to revise the Roosevelt formula. Diplomatic observers wonder if word has been passed by decisive elements within and without the Administration to change the "line." In the wake of this speculation, come reports in the press that Stalin, as a neutral, has brought a peace proposal to Potsdam from the Japanese Government. Observers say, "Something is cooking."—*Human Events*.

BOARD OF PUBLIC MORALS

Two important actions were taken at the spring meeting of the Five Years Meeting Board on Public Morals. One action was to expand the usefulness of their bulletin by sending it to chairman of Monthly and Quarterly Meeting Committees on Public Morals. Monthly Meetings and Quarterly Meetings are asked to send the name of the chairman of their Committees on Public Morals.

The Board also voted to purchase books for the lending library of each Yearly Meeting Committee on Public Morals, not to exceed five dollars in amount for each Yearly Meeting participating in the Five Years Meeting. Two books will be mailed shortly to the Yearly Meeting Committee Chairman as the names are sent in. Write H. Millard Jones, 4614 Chicago Avenue, Minneapolis 7, Minnesota.

QUAKERDOM AT LARGE

Indiana Yearly Meeting is fostering summer camps for their younger young Friends. Camp for ages twelve to fifteen is now on. For ages sixteen and over the camp will be held August 12-17 at Quaker Haven.

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The Minneapolis Meeting has sent a healthy list of new subscribers to THE AMERICAN FRIEND. This is one more among several Meetings which are encouraging Friends to read their own Friendly journal.

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Guilford College has successfully completed the first phase of its five-year campus development program of \$761,000 by over-subscribing the minimum objective of \$350,000 for the year 1944-45, it was stated by Clyde A. Milner, president, in his annual report to the board of trustees.

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Marie Cassell, after an extended pastorate at Ludlow Falls, Ohio, will serve the Portland, Indiana, Friends Meeting beginning September first. She is also secretary for leadership training in the Board on Christian Education of the Five Years Meeting.

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Under the Committee caption, "American Principles and Fair Play," Gracia D. Booth, as Executive Secretary, is helping to organize California communities for the return of evacuees and for wholesome race relations. In a recent news release, thirty communities are reported organized.

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Among many Friends' groups protesting peacetime conscription is the Ann Arbor, Michigan, Friends Meeting with a well-written letter to the House Select Committee on Postwar Military Policy. Friends should continue their letters to Washington. Write Representative Clifton Woodrum, House Office, Building, Washington, D. C.

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Sixteen thousand people have been inoculated by FAU workers in Calcutta, during a recent cholera epidemic. The FAU India Section, reinforced by members of the China Convoy, and medical students from Calcutta University, formed mobile inoculation teams, which worked in cooperation with the Public Health Department in a successful effort to check the spread of the disease.

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Theodore and Estella Foxworthy, after forty years of service in ministry among Friends, are retiring to Cali-

Friends are asked to keep us supplied with news for Quakerdom-at-Large. This, as well as "News of Our Meetings," is important. Schools, colleges and Meetings should send in notes about Friends and their activities.

fornia. Their address will be 1884 Santa Rosa Avenue, Pasadena. They have served in Nebraska, Iowa, and Indiana Yearly Meetings. Their last pastorate was for six years with Portland, Indiana, Friends. They called at the Friends Central Offices recently on a farewell visit.

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Clarabel Hadley, of High Point, North Carolina, has been appointed as teacher and dormitory counselor for the coming year at the Friends Boarding School, Barnesville, Ohio. Clarabel, the daughter of Milton and Freda Hadley, was an outstanding student in both scholastic and extra-curricular activities. She graduated from Friends Boarding School in 1940 and from Earlham College in 1944.

* * * *

John Compton, who has served Anderson, Indiana, Friends as pastor for seven years, will move to Wabash, Indiana, near September 1, as pastor of that Meeting. During his time at Anderson, all outstanding debts of the church were paid, a new heating plant installed, and the building was finished inside with Celotex wall covering. Plans are under way to remodel the basement. Three young men from the Meeting have entered the ministry.

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Algie and Eva Newlin, of Guilford College, North Carolina, are this season's directors of Sky Island, the A. F. S. C.'s summer vacation hostel for refugees. An effort has been made this summer to limit the hostel's guests to older people and those unable to afford more than the nominal fee asked at Sky Island. The summer program there is reported to be well under way. Staff members represent many regions of the United States, not only between Americans and Europeans, but between people from widely separated parts of our own country.

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Eleanor Candee, joint representative of the A.F.S.C. and the Congregational Christian Service Committee, has arrived in Paris. A. F. S. C. representatives who also arrived in Paris from

the UNRRA camp for refugees at El Shatt, Egypt, are J. Barclay Jones, of Radnor Meeting, Oscar Marshburn, of Whittier Meeting, William Edgerton of New Garden (North Carolina) Meeting, Louise Tibbetts, of 57th Street Meeting, Chicago, and Viola Pfrommer. They are awaiting further assignment within the A. F. S. C. relief program. Marthe Melchior and Georgette Galland of Bryn Mawr, Pennsylvania, have left for France, to work with Secours Quaker.

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Douglas V. Steere plans to stay in Finland until early August, according to the latest word. He writes of his recent visit with Stockholm Friends, "Their great strength here is in having four or five devoted Friends who could counsel and help with decisions. All of them are heavily involved in other occupations but this would not keep them from a real responsibility for advising and sharing in the planning of any program. Their office is admirable in that it already has a fine Quaker library and a friendly atmosphere." Douglas Steere's plans while in Sweden were to collect all available information about the help Sweden has given to Finland, and the relief materials that might be available to purchase in Sweden or in Denmark.

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The eighth annual Young Friends' Camp Conference of Western Yearly Meeting was held July 9-14, at Quaker Haven, on Dewart Lake, near Syracuse, Indiana. The camp theme was "Present Day Christian Discipleship."

Cecil E. Hinshaw, president of William Penn College at Oskaloosa, Iowa, was the camp evangelist. He spoke with dynamic enthusiasm and his messages were challenging.

There were two hundred and twenty-six Young Friends of Western Yearly Meeting in attendance at the Camp. A certificate was given to every camper who attended all sessions of the classes in which he was enrolled. Three of these certificates entitled a camper to a conference diploma. This camp conference was a great success and plans are being completed for next year's camp.

NEWS OF OUR MEETINGS

Los Angeles Monthly Meeting at 17th and Toberman Streets, has released its pastor, Eli S. Wheeler and family, for missionary service in Africa. During July and August, Willard O. Trueblood is ministering on Sunday morning and

evening. Kenneth R. Pickering of Mooresville, Indiana, has accepted a call to service beginning September 1.

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In appreciation of the invaluable services rendered by Theodore and Estella Foxworthy to Portland, Indiana, Quarterly Meeting, a large group from the Meetings of the Quarter gathered for a surprise carry-in supper on July 27. The supper, was followed by an inspirational program, presided over by Byron Leaser of Monroe Friends Meeting. All of the Meetings were represented on the program, and a stirring message was given by Laura Feters, pastor at Bluff Point. Theodore and Estella Foxworthy both expressed their appreciation, and an offering amounting to twenty-five dollars was taken and presented to them as a gift from the Quarterly Meeting. They have served Portland Meeting for the past six years, but feel that they must now retire from the active ministry. They will leave on August 27 for Los Angeles where they will reside with Estella Foxworthy's sister for the present. The Meeting prayerfully bids them God's speed and a safe journey.

NEWS, HERE AND THERE

From Religious News Service

The master plan drawn up in 1942 by Confessional leaders in Germany to enlist the German Evangelical Church as a force in reconstructing Germany, will be presented at the first Assembly of the World Council of Churches. A copy of the plan, which the Gestapo sought to suppress, is now in Munich.

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Invitation to membership in the World Council of Churches has been accepted by eighty-nine communions in twenty-nine countries.

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Immediate declaration of United States aims in the Pacific and a definition of the terms on which the war could be stopped was urged in New York by sixty religious and educational leaders.

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Statistics of Civilian Public Service, as of June 1, revealed that more conscientious objectors were engaged in special projects than were located in base camps. Of eight thousand, three hundred and eighty-five men in CPS on that date, four thousand, two hundred and fifty-four were in hospital service, farm projects, guinea pig experiments, fire fighting, and forestry, as against four thousand, one hundred and thirty-one in base camps.

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The most colorful witness to appear in opposition to peacetime conscription before the House Committee on Postwar Military Policy, was Hon. Josephus Daniels, editor of the Raleigh, North

Carolina News and Observer, and Secretary of the Navy during World War I. Mr. Daniels, advocating strong sea and air forces, said that the right pay and work conditions would attract all the youth needed for these services without resort to "the discredited broken stick of universal compulsory conscription."

* * * *

The War Time Information Board of Canada has announced that \$1,784,259 was contributed to the Canadian Red Cross from the earnings of conscientious objectors, between May of 1943 and April of 1945. Canada's 10,000 conscientious objectors are employed in agriculture and other essential non-military services, and a portion of their wages are withheld for the Red Cross.

* * * *

Protestant and Roman Catholic youth movements are being revived in Germany, and religious groups generally have become increasingly active, according to reports reaching the World Council of Churches. Youth groups which functioned secretly under the Nazi regime have reappeared openly, notably under Evangelical auspices in Baden, and under Catholic sponsorship in Friburg. French military authorities have permitted reopening of an Evangelical kindergarten closed by the Nazis. At Loerrach, a Catholic girls' club, outlawed by the Nazis, is again functioning.

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The former cooperative wholesale society, Grosseinkaufsgesellschaft Deutscher Consumvereine, has been opened in Hamburg with the consent of the British Military Government.

* * * *

In June the *Dayton Daily News* came out with an editorial criticizing severely the California legislature for passing a bill aimed at keeping conscientious objectors from holding public posts. The *News* congratulated the governor of California, Earl Warren, for vetoing the bill.

Says the *Dayton News* of conscientious objectors:

"The conscientious objector is a rather rare individual among us. We do not think much of his ideas, but his willingness to stand out in an extremely unpopular minority marks him as a person of the firmness of conviction essential in citizens in a democracy. Our tolerance of the conscientious objector has been a test of our passion for liberty. We have passed the test with credit in this war. The country has passed the test, but not the legislature of California."

* * * *

The Good Templars of the National Grand Lodge (Masons) adopted a

strong resolution opposing peacetime conscription. A part of their statement says, "The real safeguard against war is not force, but cooperation to the benefit of all."

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The Bible is required reading in the public schools of eleven states. It is prohibited in three states and permitted in thirty-four.

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"A Million for Christ" represents the goal in dollars which the Church of the Brethren has assumed for service, relief, and missions. Their "Heifers for Relief" has succeeded well. Shipments to Europe are being made.

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Through cooperation of twenty-three Protestant denominations, a united religious and social ministry is being provided this summer to nearly six hundred thousand agricultural migrant workers in twenty-three states who are among America's most needy uprooted peoples, by a staff of two hundred, seventy-four trained workers under the sponsorship of the Home Missions Council of North America.

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A hundred and twelve million dollar postwar program of world relief, restoration and reconstruction has been authorized by Protestant denominations. The total amount of \$112,750,000 is being sought by sixteen of the religious bodies.

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Discussing the proposal to establish a Jewish token state, like the Vatican, in lieu of a national state, Bishop Oxnham declared that the idea was "repugnant to many religious communions who cannot see why seventeen million Jews must have ambassadors in the world capitals while their own communions, numbering many more, would not think of asking for such a privilege."

JAPAN'S ATTEMPT TO SURRENDER

Several versions of surrender terms which Japan has proposed to use have appeared in various periodicals. The *Chicago Sun* printed one written by Fredrick Kuh, with a San Francisco date line of May 8. *Worldover* press devoted an article on the subject in its May 30 issue. On May 9 *The Washington Post* publicized Japan's offer for surrender. According to the *Post* the offer included surrender of Japan's entire fleet and air force, and withdrawal of her troops from China, Manchuria, the Netherlands, East Indies, Thailand, Indo-China, the part of Burma she occupies, and all islands other than Japan proper.

The condition was that all the nations at war with Japan, renounce the right to occupy Japan proper.

BOMBING OF JAPANESE CITIES

As Others See It

From the "New York Times"

One of the most recent war episodes illustrates the depths of degradation to which war-making has brought the western world. Major General Curtis E. Lemay called correspondents into his Guam headquarters on May 30 and with figures and photographs summarized for them the damage done by the super-fortresses under his command in six raids on Tokyo. Fifty-one square miles, or forty-six percent of the built-up area of Tokyo, was laid waste. 'In the fifty-one miles burned to ashes there lived approximately 4,500,000 of Tokyo's 7,000,000 people.' The first incendiary attack was made on March 10. 'It took only three hours for fifteen square miles of the city to become a raging inferno, and the only exits were a few bridges over the near-by river. The attacks this past week burned with similar speed and destructive results, and it is possible that 1,000,000 or even twice that number of the Emperor's subjects perished.'

From "World Events"

The slaughter of civilian populations by armed forces pre-dates written history. The particular means of civilian butchery known as obliteration bombing was employed on a small scale in World War I. During the 1920's the British used it against rebellious villagers in India, and the French employed it against the Druses in Damascus. During the 1930's it was directed by the Italians against Abyssinia, by the Germans against Republican Spain and by the Japanese against China. During World War II it has become an accepted practice of civilized warfare.

Year by year the range and destructive efficiency of bombing has increased. It has remained for the government of the United States, with the considerable productive facilities at its command, to conduct a bombing operation so extensive that in six raids, each lasting a few minutes, it burned out and burned up men, women, children, old people and sick people by the million. In its dreadful magnitude the burning of Tokyo and its inhabitants will stand out as one of the supreme atrocities of this atrocious war."

From London Friends

Reports in the Press indicate a systematic bombing of Japanese cities on a scale which certainly equals, and perhaps exceeds, that undertaken against the cities of Germany. But the Japanese cities are thousands of miles away and we do not hear the bombers going out night after night. It is all

too easy, therefore, to become insensitive to this vast trail of human suffering.

The Peace Committee of the Society of Friends believes that this wholesale bombing of Japan is no less iniquitous than that which took place in Germany. It involves us in the general degradation of Western civilization. It may stamp upon the Japanese people the military might of the West, it will also stamp upon them the standard of conduct adopted by Christian nations. We do not believe that such bombing will contribute to a peaceful and democratic solution of the problem of the Pacific.—*Statement issued by the Peace Committee of the Society of Friends, London Yearly Meeting.*

BIRTHS

BRUSH—To John and Miriam Brush, a son, Jonathan, on July 15, at Ames, Iowa.

MORRIS—To Edward and Irma Mason Morris on July 24, of Scranton, Iowa. a daughter, Kathleen Louise.

MARRIAGES

ALBERTSON-FRANKLIN—Lyla O. Franklin and Edmond T. Albertson of Mooresville, Indiana, on May 1, in the parlors of First Friends Meeting at Indianapolis, Indiana, with Herbert Huffman, minister.

ALBERTSON-TUPPER—Beatrice Tupper to Harold F. Albertson of Mooresville,

Indiana, on April 29, in Baltimore, Maryland, with Dr. T. Guffey Speers, minister.

DIX-GUYER—Nina Guyer, daughter of Mr. and Mrs. Leo Guyer of Hutsonville, Illinois, to Delbert Dix on July 1, at Pleasant Grove Friends Meetinghouse with Glenn Reece, minister.

LANGTON-BROWN—Virginia, daughter of Clayton S. and Louella Beals Brown, to Dr. John M. Langton III at Los Angeles, California, on June 25, with Harold Walker, minister.

OSBORNE-BOWEN — Vivian Bowen, daughter of Mr. and Mrs. Samuel Bowen of Robinson, Illinois, to Roy Osborne at Pleasant Grove Friends Meetinghouse on June 25, with Stacy Wesner, uncle of the bride, minister.

ROBERTS-GRAWOLS — Marian Henley Grawols, daughter of Glen and Eloise Grawols of Evanston, Illinois, to Kenneth Stokes Roberts, son of William and Helen Roberts of Moorestown, New Jersey on June 19, at Evanston, Illinois, according to the manner of Friends.

DEATHS

COGGINS—Grace Coggins on June 20, at Knoxville, Tennessee, at the age of sixty-one years. She was the daughter of Mack and Elizabeth Jones, a lifelong Christian and Friend. She was an Elder for years, active in missionary work and in the Sabbath School. Surviving are the husband, Elbert K. Coggins Sr.; three daughters, Nelle Bourgo, Betty Bustin, and Grace Coggins, all of Knoxville; three sons Neil B. of Washington D. C., E. K. Jr., Chattanooga, William L. of Knoxville; two

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sisters, Mrs. Bruce Loy of Jefferson City, Mrs. John Barber, Strawberry Plains; a brother, Bruce Thomas of Mascot; eight grandchildren and four great-grandchildren. Services were conducted by Jessie L. Leasure of Wilmington, Ohio, assisted by Phillip Griffin of Knoxville; interment in Friends Station cemetery.

JONES—Mary Webber Jones, on July 10 at Amesbury, Massachusetts, at the age of seventy-two years. She was the daughter of Charles and Miriam Webber of Durham, Maine. She was united in marriage to Herbert W. Jones of South China, Maine, who preceded her in death in 1918. She was a member and Elder of China, Maine, Monthly Meeting. She is survived by two sons, Harvey H. Jones of Lewiston, Maine, and Francis H. Jones of South China, Maine; one daughter, Miriam E. Jones of South China, Maine, and two grandchildren. Services were held at the Amesbury, Meetinghouse and at South China, Maine, Meetinghouse, interment being made at China, Maine.

LAKE—Abbie Jane Lake, at her home in University Park, Iowa, on July 9, at the age of eighty-two years. She was the daughter of Daniel and Abigail Cole Lake and a member of Bloomington Friends Meeting near Muscatine, Iowa. She was a recorded minister of the Society of Friends and had held a number of pastorates in Iowa. Surviving are a brother, Preston Lake of Moscow, Iowa, three nephews, and one niece. Services were conducted at the Bloomington Friends Meetinghouse with Guilford Street, pastor in charge, assisted by George Evans; burial was made in Bloomington cemetery.

OVERMAN—Mary J. Overman, widow of the late Dr. C. J. Overman, on July 27, at Marion, Indiana. She was a prominent member of First Friends Meeting and served as Elder for many years. In spite of failing health, she maintained keen interest in the activities of the Meeting. She was also a faithful member of the Permanent Board of Indiana Yearly Meeting as long as health permitted. She was the daughter of the late Reverend Alfred and Anna Thorne Johnson and sister of Charles F. Johnson of Urbana, Ohio, and of the late Isaac T. Johnson, J. Will Johnson, and James B. Johnson. In addition to the brother, Charles, the daughter, Frances Lenore, and several nieces and nephews survive. Murray C. Johnson, her pastor, was in charge of the services, interment being made at Marion.

STANLEY—Sarah Sharpless Stanley, at Whittier, California, on April 15, aged seventy years. She was the daughter of John H. and Eliza King Vestal, a native of Shawnee, Kansas. Surviving are the husband, Ervin E. Stanley, and two sons, Homer V. and Ralph L. Stanley. Willard O. Trueblood, H. Edwin McGrew, and O. Herschel Folger, were in charge of the services which were held in Whittier Friends Meeting, April 17. Interment was in Rose Hills Memorial Park.

VINCENT—Alice Vincent on Sunday morning, May 20, at her home in Los Angeles, California. She was a loyal and active member of Los Angeles Meeting. Surviving are the husband, Edgar J. Vincent, their daughter and two grandsons.

YARNALL—Howard E. Yarnall, at his home in State College, Pennsylvania, Sixth month, 26th, 1945, in his forty-seventh year. He was the son of David G. and Florence P. Yarnall and the husband of Helen T. Yarnall. He was a member of the Monthly Meeting of Friends, Fourth and Arch Streets, Philadelphia, Pa.

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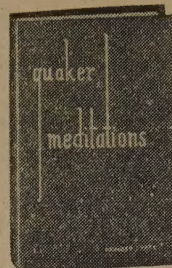
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Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

Quaker Meditations

Number III

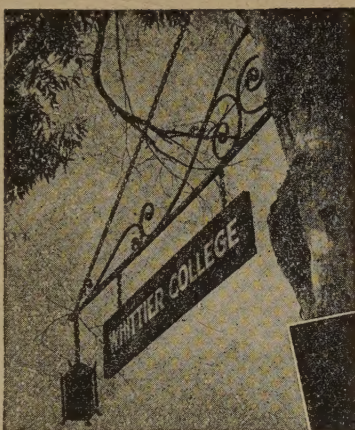


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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:30 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6833 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf. Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River

car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Unified Service, 10:30 a. m. Herbert Huffman, Minister, Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

The American Friend

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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